

Chitas for Sunday, Parshas Tazria

Chof-Ches Adar Sheini, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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Chitas for the month of Adar Sheini is made possible in part

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May they have tremendous hatzlacha in all of their endeavors!

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May we be blessed with our Moshiach and peace speedily and soon. In the merit of my children and for those in need and all Klal Yisrael.

Mazel Tov **Ruvi Boyarsky** (proud soldier in Tzivos Hashem)

~ 9th birthday Chof-Ches Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Chayale Stolik** (Shlucha in Pasadena, CA)

~ 8th birthday Chof-Ches Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Rivka Levitin** (Shlucha in Jersey City, NJ)

~ 9th birthday Chof-Ches Adar Sheini ~
Shnas Bracha Vehatzlacha!

Mazel Tov **Private Miriam Weber** (Huntingdon Valley, PA)

~ 4th birthday Chof-Ches Adar ~
Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Tazria - Rishon with Rashi

In last week's parsha, we learned about tumah that comes through an animal. Now we start to learn about tumah that can come from a person, especially Tzoraas, and how to become tahor from these kinds of tumah.

First we learn about the tumah of Yoledes:

If a woman has a baby, she becomes *tomei*. If the baby is a boy, she is *tomei* for a week. Afterwards, on the eighth day, the baby has his *bris*, and she can go to the *mikvah*. But she isn't ALL *tahor* yet — she still needs to wait until 40 days after the baby is born before she can go to the *Beis Hamikdash* to bring her *korbanos*.

If the baby is a girl, the mother waits 2 weeks before she can go to the *mikvah* to become *tahor*. She has to wait until 80 days are over, though, before she can go to the *Beis Hamikdash*.

Then, the mother brings special *korbanos* to Hashem! If she can pay for it, she brings a sheep and a bird, or if that's too expensive, she can bring 2 birds.

Now we start learning about Tzoraas.

If a person finds white spots on his skin, he needs to go to a *kohen* to check if it's Tzoraas.

Sometimes the *kohen* can see right away that it's Tzoraas (if the hair in the white spot turns white), and the person becomes *Tomei*. Other times, the *kohen* says that the person needs to wait in a place by himself for a week, and the *kohen* will look afterwards to see then if it looks like Tzoraas or if it went away.

TEHILLIM :: 135 - 139

In today's Tehillim there are some *kapitelach* we say during Shacharis on Shabbos. The *kapitel* "Hodu Lashem Ki Tov, Ki Le'olam Chasdo", also called Hallel HaGadol (Kapitel Kuf-Lamed-Vov), is one of them. We also have Al Naharos Bavel in today's Tehillim, which we say before bentsching on a weekday.

In Hallel Hagadol, one of the things we thank Hashem for is the big lights that shine on the world — the sun, the moon, and the stars. We say, "**Le'oseh Orim Gedolim, Ki Le'olam Chasdo!**" — Hashem makes the big lights — because He has so much *chesed!*"

We learn from this that Hashem is ALWAYS making the world! Because it doesn't say "Hashem MADE the big lights," but "Hashem MAKES the big lights" — Hashem is always creating the world from nothing, every single second! (We say this in davening — at the end of the first bracha before Shema.)

That shows us how important every single thing we do is — Hashem created the whole world just now for YOU to be learning *Chitas!*

TANYA :: Likutei Amarim Perek Lamed-Tes

Today is a very exciting day in Tanya! Today we are going to learn about Atzilus, which is a Ruchnius'dike level where nothing can be felt except for Hashem.

Did you help burn the chometz last year? Think about standing in front of the fire, which has big flames burning up all of your chometz. Now imagine taking a little burning match, and throwing it inside. What happens to the fire on your match? Now it is completely a part of the big fire!

That's what Atzilus is like. When a neshama is there, it becomes part of the great "fire" of Hashem.

Great *tzadikim* can feel Hashem in a way that there is nothing else that exists besides for Hashem. Smaller *neshamos* can feel Hashem by using their minds to think about the greatness of Hashem, even though they don't feel it the way the great *tzadikim* do.

HAYOM YOM :: Chof-Ches Adar Sheini

It IS our *minhag* to say a special Horachaman in bentsching by a Bris Milah.

Here's something that the Frierdiker Rebbe once said at a Bris:

At a *bris*, we say "**Kesheim shenichnas lebris, kein yikones leTorah, leChupah, ul'Maasim Tovim!**" Since the baby had his *bris*, we ask Hashem that he should also live a life of Torah, get married, and do a lot of *mitzvos!*

It is our *minhag* to start paying for tuition so he can learn in *yeshiva* when he gets older!

Then the Frierdiker Rebbe gave money, saying "this is for the *Yeshiva!*"

SEFER HAMITZVOS :: Shiur #12 - Mitzvas Asei #209

Today's *mitzvah* (*Mitzvas Asei #209*) in *Sefer Hamitzvos* is to have *kavod* for a *Talmid Chochom*, especially someone who taught us Torah. One way we show this *kavod* is by standing up for them.

We learn this *mitzvah* from a *posuk* in *Parshas Kedoshim*: מִפְּנֵי שִׂיבָה תִּקְוִים וְהִדְרַת פְּנֵי זָקֵן
The details are explained in *Mesechta Kiddushin perek Alef*.

RAMBAM :: Hilchos Talmud Torah

Perek Hey: In today's Rambam, we learn that we need to have special *kavod* for our teachers since they teach us Torah!

In **Perek Vov**, we learn that we need to show *kavod* to every *Talmid Chochom*, because of the Torah they learned! The Rambam teaches us that we also need to show *kavod* to ANYONE who is very old — even if they aren't Jewish.

It is so important to show *kavod* for a *Talmid Chochom*, that if someone doesn't, they are separated from the rest of the Yidden by being put into *cherem* until they do *teshuvah*. The Rambam also tells us the other 23 things that might make someone deserve to be put into *cherem*.

Perek Zayin teaches us that *cherem* is a very serious thing. Someone who is in *cherem* isn't counted as part of a *minyan*! The Rambam teaches us that a *Beis Din* shouldn't want to put someone into *cherem*, because it is such a serious thing.

RAMBAM- PEREK ECHAD :: Hilchos Erchin V'Charamin - Perek Daled

Now we learn the *halachos* of someone donating his field to the *Beis Hamikdash*. There are two kinds of fields — a *Sedei Achuzah* that someone got as a *yerusha* (like after his parents passed away) or a *Sedei Mikna* that a person bought or got from *hefker*.

INYANA D'YOMA :: Mivtza Matzah

Giving out *Shmurah matzah* to Yidden who wouldn't have otherwise is one of the Rebbe's *mivtzoym*!

The Rebbe tells us to make sure and ask Hashem to help us have *hatzlacha* in doing this *mivtza*. After all, we always ask Hashem to have *hatzlacha* in the things we do for ourselves. We need to ask even more since we're trying to help other people — we need EXTRA *hatzlacha*!

~

In a letter, the Rebbe writes that giving out *Shmurah Matzah* is like giving *tzedakah*:

The *Medrash* says, "**Yoser Mimah Shebaal Habayis Oseh Im He'oni, He'oni Oseh Im Baal Habayis**" — when someone gives *tzedakah*, what the poor person gives him is worth even more than what he gave to the poor person!

The Rebbe says that it's the same thing with giving out *Shmurah Matzah*! *Matzah* brings special *brachos* to people, like *Emunah* and health. When we give *matzah* to other people, we get even MORE of those *brachos* for ourselves!

Since everyone needs those brachos from matzah, we should make sure to give out A LOT of matzah this year!

See *Maft Eichos to Sichos Kodesh, Mivtza Matzah*

TEFILLAH :: Avadim Hayinu

In Biur Tefillah, we are preparing for Pesach by going through the Haggadah to understand it a little better.

In the beginning of *Maggid*, the children ask the *Mah Nishtanah*, the questions about why we see so many different things at the *seder*. This is a preparation for understanding what we are celebrating on the night of *Pesach*.

We start explaining what is special about the night of *Pesach* with the words “*Avadim Hayinu*,” that we were slaves to *Parao*, and then *Hashem* took us out.

Towards the end of *Maggid*, we also say a paragraph taken from the *Mishna*, saying “*Bechol Dor Vador Chayav Adam Liros Es Atzmo Ke’ilu Hu Yatza MiMitzrayim*” — every person needs to see himself as if he came out of *Mitzrayim*.

How do we do that?

The *Rambam* explains that we are supposed to really be able to imagine ourselves as slaves in *Mitzrayim*. We should think about how hopeless we would feel, how there was so much work and so much pain. Then we should think about how happy we feel that we aren’t slaves stuck in *Mitzrayim* anymore!

In *Tanya*, the *Alter Rebbe* explains that in a deeper way, *Yetziyas Mitzrayim* isn’t something that just happened more than 3330 years ago far away in a place called *Mitzrayim*. Every day we are supposed to see ourselves as if we came out of *Mitzrayim*, because this really happens to us every day!

Our *guf* is like a *Mitzrayim*. It makes us stuck, keeps us from doing things we know we should, and tries to get us to do things that aren’t good for our *neshama*. We can sometimes feel like slaves because of our *guf*!

But our *neshama* is NOT stuck. Our *neshama* is a piece of *Hashem* and always connected to *Hashem*! We can take our *neshama* out of the *Golus* of the *Guf*, by making it the most important thing in our life. We do this by showing how we are connected to *Hashem* through *Torah* and *mitzvos*, starting with *davening* at the beginning of the day. This way, we are really having *Yetziyas Mitzrayim* every day!

On *Pesach* we have a *mitzvah* to really spend time thinking about this, discussing it and reliving it at the *seder*, which will help us feel this in a stronger way every day of the year!

See *Rambam Hilchos Chomeitz U’Matzah perek Zayin, halacha Vov; and Tanya perek Lamed-Alef and Mem-Zayin*

HALACHOS HATZRICHOS :: Simchas Yom Tov

On *Pesach*, there is a *mitzvah* from the *Torah* to eat *matzah*. That’s a fun *mitzvah*!

But don’t forget another *mitzvah* from the *Torah*: To be HAPPY on *Yom Tov*!

This *mitzvah* means that every person in the family needs to have things that make them happy. The *halacha* is that a *Tatty* has to make sure to prepare things for himself, his wife, and his children, to make them feel the happiness of *Yom Tov*.

The *Chachomim* tell us that what makes a *Tatty* happy is meat and wine! A man has to drink a cup of wine every day of *Yom Tov*, including on *Chol Hamoed*.

The *Chachomim* say that for a woman, clothing and jewelry make her happy! A husband has to get his wife new clothes and jewelry for *Yom Tov*, based on what he can afford.

The *Chachomim* say that what makes kids happy is to have nuts or nosh! Parents need to make sure that their children have special treats so they will also be happy on *Yom Tov*.

See the Alter Rebbe's Shulchan Aruch, Orach Chaim 529:6-7

GEULAH U'MOSHIACH :: Doing Mitzvos During Golus

In *Musaf* on Shabbos and *Rosh Chodesh*, we ask Hashem to rebuild the *Beis Hamikdash*, and we'll be able to bring the *korbanos* "*Kemitzvas Retzonecha*," like the *mitzvos* of Your Will.

We will only be able to do Hashem's *mitzvos* properly, the way Hashem wants, when *Moshiach* comes.

Still, we shouldn't think that since it's not going to be done right until *Moshiach* comes, we shouldn't bother trying now. A *Yid* needs to do whatever he is able to do, and Hashem will make it complete when *Moshiach* comes!

See Likutei Sichos chelek Alef p. 221

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